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# HERALD OF MISSION NEWS

## CONTENTS. P.

Our Views of Mission Work	161
Items of Missionary Intelligence	166
Monographs	177
Editorial Notes	187



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1897.

## OUR VIEWS OF MISSION WORK.

### DIVINE PREPARATION FOR DIVINE BLESSING.

*Rev. Andrew Murray.*

The words I want to speak from, you will find in Acts xv. 8, 9: "And God"—Peter is speaking about what happened at Cæsarea, in the house of Cornelius—"which knoweth the hearts, bare them witness"—that is, the Gentiles in the house of Cornelius—"giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith."

At our previous meetings we spoke about the surrendering of ourselves to receive the Holy Spirit. Many surrender themselves heartily to be filled with His abiding presence and yet fail, and the question comes, what is wrong?

The words of my text suggest a most important answer. They tell us that when God gave to the Gentiles the Holy Spirit in the house of Cornelius, even as He had given Him on the day of Pentecost in Jerusalem, He did it, "purifying their hearts by faith." In the Revised Version we have, "*cleansing* their hearts by faith." And that teaches us the precious lesson, that if we are to receive the filling of the Holy Ghost, it must be in a heart *cleansed by faith*. Very often it is the case that a believer prays very earnestly to be filled with the Holy Spirit, and yet he does not under-

stand, or does not claim, and therefore does not get the cleansed heart by faith. Now, you know the Lord Jesus said, "Blessed are the pure in heart, for they shall see God." And so it is here: blessed are the clean in heart, for they shall have the abiding indwelling of the Holy Spirit.

I want to speak to you, first of all, about *the cleansing itself*; secondly, about *the Divine power that has to do it*; and thirdly, about *the faith by which we receive it*.

First of all, about *the cleansing, the heart cleansing*. I quoted that word in Matthew from the Sermon on the Mount. And you know that the Apostle Paul speaks in his Epistles about the command to love "out of a clean heart," and about the duty of all to follow the Lord Jesus with a clean heart. Now the clean heart is what is needed for the filling of the Holy Ghost. Every time you sit at your tea-table you look to have a clean cup before you put the tea into it. And so this filling of the Holy Spirit is given into a clean heart.

Now, we need not hide the fact that there are differences of opinion about what is meant by a clean heart. Let me try, by the grace of God, to say what I think, according to God's blessed Word, as far as I know it, a clean heart is.

The cleansing means, in the *first* place, *the cleansing away of past guilt*. When a

man prays to be filled with the Holy Spirit as a believer, when he gives himself up to God in consecration, and asks to be kept and thoroughly sanctified, there is often a lurking sense of all his past sin as a believer. You know the sins of the Christian life are something very different from the sins of the unconverted life. They are, in one sense, far more shameful and terrible, and they bring a cloud upon the heart of God's child. And some one may be wanting very earnestly to get filled with the Holy Spirit, but he does not know what it is to have the heart absolutely and entirely cleansed from every sense of guilt, from every possibility of a single shadow remaining between him and his God. Now, if you want to be filled with the Holy Spirit, you must have this sense of guilt cleansed away out of your heart. You look back upon your life, the last ten or twenty years, as a believer, and think of the sad life of failure and sinning in temper and passion, and in so many words and actions that were not according to God's will. Sometimes you feel quite hopeless, and you turn away from it, and you want the Holy Spirit to come and make a change. But you do not like to look at the past. I pray you, look at it earnestly to-night, and though you feel, my Christian life has been terribly clouded by sin and unfaithfulness, come in a definite transaction and say, I claim and I believe in the cleansing away of all the guilt of my past Christian life, utterly and entirely, so that I can look up to my God as if I had since my conversion never sinned. Yes, I believe in utter cleansing, so that I have acceptance full and free, and boldness and great liberty and confidence toward God, in the name of Jesus. Claim that cleansing.

Then again, claim *the cleansing from the love of sin*. I am afraid there are many believers who do not claim that. I sometimes hear prayers, in which God's children speak about their "stubborn will" and "rebellious will." Now, I do not think they ought to speak in that way, and I must tell you why. I find in Romans vii. an account of a man who was able to say, "I delight in the law of God after the inward man"; and I also find he said, "To will is present with me, but how to perform that which is good I find not." His will was right, but he was impotent. Why? Because he had not come to what is in Romans viii., the full enjoyment of the liberty that the Holy Spirit can give. If you tell me, "Oh, but I sin so often!" I answer, "Yes, you are impotent to obey the law of God, and, in accordance with the great lesson of Romans vii., you must learn, My will is right in God; I have given up myself to Him; He has put the love of His law into my heart, but I have not the power of the Holy Spirit to obey. Oh! friends, come and claim what God has given you—the cleansing from the love of sin. You did not know that your will had been renewed, and you did not know what a new nature God had given you, and you perhaps thought, "I loved sin," and yet at the bottom, as a child of God, you could not love sin. Come and claim that the Lord Jesus shall take away the love of sinning entirely out of your heart.

But again. Claim from God that He shall *cleanse you from the power of sin*. What does that mean? The unconverted man is by nature under the power of sin. God gave Adam up to the power of sin, when he had committed sin, the power of the law! Adam made himself the slave of

sin, and therefore we read in Corinthians: "The strength of sin is the law." The law condemns us as the slaves of sin. But the child of God is freed absolutely and entirely from the power of sin. But you ask me, How comes it that the power of sin can get so much influence? I answer, This sin has no legitimate power over the child of God, but the child of God gives sin power, though he need not do so. God has freed His child from the dominion and the power of sin. Christ owns me and has set me free; but through ignorance, through slothfulness, through yielding to the flesh, a man can give sin power.

I know sin exerts a tremendous power over some children of God. The story is often cited about the slave in the Southern States of America. After liberty had been proclaimed, a master told his slave, "There is no truth about the proclamation, you must stay here"; and the poor slave lived long in the service of the master without knowing he was free. And so God's child gives sin an unlawful, tyrant power. But come to-night and claim the cleansing from the power of sin. That is what you need to do.

You ask me, But what about the presence of sin? That is a point on which there is difference. There are Christians who tell us that the last vestige of the presence of sin is taken away. I cannot find it in God's Word, or in my own experience. I cannot see anything but this, that the tendency to sin remains in the flesh to the very end. But, at the same time, I see in God's Word that Christ Jesus is able to cleanse from the power of sin every day, and every moment; and if Christ Jesus be accepted as the Cleanser, He will do His mighty work; and having

cleansed the heart, He will fill it with the Holy Spirit.

Now look, in the second place, to *the Divine power by which this work of cleansing is done*. It says, "God . . . bare them witness . . . cleansing their hearts by faith." We do not read anything about that in Acts x. We read there that Peter preached, and that while he preached the Spirit fell upon them. But here we are told what God did. They believed that preaching, and by that preaching they received the Lord Jesus into their hearts by faith, and the Lord Jesus came in as the Cleanser.

And let us notice the close connection between Christ the Cleanser and Christ who gives the Holy Spirit. In *Hebrews* we read: "Who . . . when He had by Himself *purged*—it is just the word *cleansed*—our sins, sat down on the right hand of the Majesty on high." It is as the cleanser of sin that Christ went and sat down upon the throne of heaven. Oh, let our hearts understand that Christ on the throne gives the Holy Spirit, and that He does so as the Cleanser. The two things are connected in the counsel of God, and in the work of redemption. Christ had first to make a cleansing of sin, and then He could sit down and receive the Spirit from the Father. And they are connected in our hearts just in the same way. I must know and accept Christ as the cleanser from sin, and then He will come to me, to fill me with the Holy Ghost. It is just what John the Baptist preached: "Behold the Lamb of God, that taketh away the sin of the world!" and "The same is He which baptizeth with the Holy Ghost." Beloved, the Lord Jesus Christ comes as the cleanser. There are passages

in God's Word that tell us that *we* must cleanse ourselves. It is a work we must do very solemnly and very earnestly, wherever defilement has come in. But remember, just as solemnly and truly it is said that the cleansing is *God's* work. Our part is to bring the sin to Christ. That is the way we cleanse ourselves. When we cast the sin down at Christ's feet we do our part, but the real cleanser is Christ.

Oh, think what a work is that ! In the first place, *it is a Divine work*. Christ is God. We think a great deal too much about the human side of our consecration, or our faith, or our prayer, and we take too little time to look up to Christ, and say, "It is my God who has taken the cleansing of my heart." His part He did on Calvary, and, praise God, He did it perfectly. The part He did in shedding His blood was complete, and the work He can do from heaven He can do in the same Divine and omnipotent power. Do let us understand that, and let us take time to look up into the face and heart of Jesus, and with our whole soul to accept Him. The Almighty Christ—I have known Him as the One who pardoned sin ; but to-night He comes to my heart, to ask whether I will have a clean heart, a heart cleansed from sin by His almighty power.

Let me say, again, that *this Divine work is a hidden work*. It is hidden very secret. And here is where a great many honest believers get into trouble. They want to *feel* something ; they want some experience, they want some assurance, that their faith is honest and upright. They cannot believe the promise simply, and rest on that alone ; but their faith must have the additional security of having something within

them. Beware of that. I invite you to believe that the Almighty Lord Jesus in heaven can do the work in us to-night of cleansing our hearts by faith. If we receive Him, the Almighty Cleanser, the Divine Deliverer, the faithful and unchanging Keeper of our souls into our hearts, He is willing, He is able, to work the cleansing mightily, and into the clean heart to give His Holy Spirit.

Once again. That Divine, almighty hidden work is *a work that can take place in one moment*. That is what took place with those men of Cæsarea. Cornelius was a man of exceeding godliness, a man who feared God, a devout man, and yet he needed that work done. And as Peter preached about Christ, Cornelius believed that Christ cleansed his heart ; and by faith he received the Holy Ghost. Christ Jesus can in one moment do it. It was in one moment, when you were converted, that you got the pardon of your sins. Christ came to you as the Cleanser, but at that time you did not understand it, or know all about it. But since then you have gone through the wilderness, on the way to Canaan, that you might learn your impotence, and that a desire and thirst and expectancy might be awakened within you ; and now you begin to understand that you need Christ to cleanse you from all sin, and that the wondrous Christ can do it in one moment.

But some of you say, "Is not religion growth, and is not godliness something that is to increase day by day ?" Undoubtedly. But the heart will not grow into a clean heart ; it will grow more unclean, very probably. Christ, in His almighty power, wants to come into you, and take possession ; and in one moment He can

cleanse the heart from sin, and then give into the heart His Holy Spirit.

The last point. *All this is to take place by faith.* "Cleansing their hearts by faith." What does that teach us?

We hear much about faith, but what does faith imply? Faith always implies *a sense of need*. I often think that is the reason why those people of whom we read in the Gospels could believe so earnestly and so easily; the desire at the back of their faith was so intense and so real. And now, are not you longing to be delivered to-night with strong desire from a life of sin, a life of continual sinning and stumbling? Christ can, in one moment, change all, if you will believe in the power of His blood to cleanse away every shadow of guilt; and if you will believe in the power of His Holy Spirit to come and work in you, and cleanse you from the power of sin, so that sin can have no room within you. Do not you long to live like a child of God, in the full sunshine of God's countenance? Then come to the Lord Jesus and give up every sin—sins of the temper, sins of the tongue. You know it is not a little thing to begin to-night, and say, "There must not be a word on my tongue that is sharp and unloving. I want to speak every word in the love of Jesus." You will need for that a very entire and hearty surrender, confessing first of all your sin, and saying it must be otherwise, and then giving yourself utterly—that is a great point—very completely, into the keeping of the Almighty Christ.

Our great fault, our continual failure, comes from one thing: we do not look at the almighty, loving, ever-present Christ; we do not believe that He can save us from this failure. He comes to-night, and says,

"Believe ye that I can do this; believe ye that My love to you is so tender that I am willing to live with you every moment of the day, to keep you from sin?" Can you believe that? Answer honestly. If you cannot believe that He loves you so, and can abide with you every minute, speak it out honestly to Jesus, and wait before Him. He will teach the honest heart that pours its unbelief into His bosom, and help will come.

But if you can believe it, then speak it out and say, "Yes, Lord, I believe that Thou art the Almighty God, and I believe that as God Thou art everywhere and every moment present. And I believe that if I cast myself into the everlasting arms, the everlasting arms will take me up, and that Christ Jesus, as the Cleanser, will come into my heart, and take and keep possession." Believe, even though the experience of it does not come in perfection, that the Lord Jesus Christ is willing, in His Divine power, and love, and glory, to come nearer to you than you have ever understood. But, as I said, He demands surrender, a putting away of the world. He demands that I give up my whole heart to Him, and cry, "Lord, I need Thee, and I seek Thee; come as the Cleanser, to have entire possession of my being."

Lastly, faith is not only strong desire and hearty surrender, but *acceptance*. I must reach out the arms of faith and claim Christ as the Cleanser, to give me a clean heart, so that even though I have a nature that is sinful, Christ can give the victory day by day. Let us trust Him and cast ourselves into His infinite love and power. Having cleansed our hearts He can fill us with the Holy Spirit.

The great question that is coming up before the Church of Christ is this—and I pray God it may come up earnestly and unceasingly—Why is the Church of Christ so feeble, and why are the workings of God's Spirit so feeble? The answer will have to be found, and you will find the answer in this: If individual believers are to be filled with the Holy Ghost, they must begin here—“*cleansing their hearts by faith.*” Then God will give them what He gave at Pentecost and Cæsarea. Yes, God will put no difference between those Christians of the first days and us; He will put no difference between His children in these days, and having cleansed the heart by faith, He will fill it with the Holy Ghost.

If you have been praying earnestly, “Lord, fill me with the Holy Ghost”; if

you have prayed for power in work, for joy in service, for strength for daily life, and if the answer has appeared not to come, study God's Word, and will not you find the reason to be this: that you have not fully accepted Christ to cleanse your heart by faith? Come to-night for a double blessing. It can come all at once, as it came in the house at Cæsarea. Hungering, thirsty soul, longing for rest, and not finding it, come for it to-night to the Almighty Cleanser, the Almighty Filler. You cleanse a vessel to hold your milk, and you get the milk, and fill the vessel, and put it away carefully. Christ cleanses, and Christ fills, and then Christ keeps, and Christ uses. But to-night we are at the two first points—Christ cleanses, and Christ fills. Come, let us bow before our Almighty Lord.

## ITEMS OF MISSIONARY INTELLIGENCE.

### ABROAD.

LATAKIA, SYRIA.—In a letter from Rev. James S. Stewart, received a few weeks ago, he says:

On Sabbath, the 9th of May, the Lord's Supper was dispensed at Tartous. The attendance at all the services was very good. The first service was held Saturday evening, then on Sabbath we had Sabbath school and a sermon before noon, a sermon and communion after noon, and another sermon in the evening. The last meeting was in connection with the opening of the school Monday morning. I do not think there were less than fifty persons at any of the meetings, while on Sabbath there must have been 150 present. Licentiate Juraidiny's baby was baptized, and the

child of a poor man who used to be a member in Tripoli, but has joined us. There were thirty-seven girls and forty-three boys present at the examination of the school.

A letter from Dr. Balph to Mr. Walter T. Miller, written 11th of June, brings the good news that eleven pupils from the schools had been examined by Session the previous evening and admitted to membership in the Church.

Miss Willia A. Dodds, writing from Latakia, May 14th, has also sent us the following statement in regard to the hospital work:

Up to the present time we have had twenty-six patients, giving an average of over two to each bed. It would be impossible to tell you about all of them, and

perhaps the story would not be particularly interesting, though we find something of interest in all the cases.

Case No. 7, which occupied the bed supported by the societies of the Theological Seminary, the two Allegheny Congregations, Pittsburgh and Wilksburg, was a young Nussairi about thirty years of age, from one of the villages. His trouble was erysipelas; he suffered a great deal of pain, but was remarkably patient and cheerful through it all. He was here but a short time until he began to be interested in learning Scripture texts, and when he left was able to repeat quite a number; and although he could not read, he asked for a Testament on leaving, that he might take it home with him to get some one to read it there.

The occupant of No. 8, the "Eda S. McKee bed," was a Fellah of another tribe, a man of some importance in his village; he had dropsy. When he came he knew nothing about Jesus as the Saviour of men, or of the teachings of the Bible. When he heard "the old, old story" he was greatly troubled in regard to what would become of him if he should die. Many times he wept as he was spoken to about it. He gradually improved and has gone back to his village. What effect the truth that he learned will have upon his life we cannot tell.

Our ninth patient, occupying the "Mrs. M. E. McKee bed," was Mariam, a little Fellaha girl about twelve years old, from a village about two hours from here. She had a very sore knee from being poisoned. When she came she was almost as wild as a deer, and would shy at everything. She was even afraid to get into bed. We might say that she knew nothing; when we asked her

who created her she said she did not know, but supposed her father. We got her a primer and question book, and tried to get her interested in learning the alphabet, hoping that she might come back to school next year. After she had been here a while she knew all of the little questions, the 23d Psalm and the Lord's Prayer, also a number of Bible verses. When she came she could hardly smile, but before she left us she could laugh right merrily, and was a greatly changed girl both in manners and appearance.

You may think it very strange that these people, all living within a few hours of Latakia, have never heard of the Saviour, but the Government does not allow us to have schools among them, and the children are thus left to grow up in ignorance. The medical work seems to be about the only means that we have under the present circumstances, by which we can hope to be able to reach these people with the Gospel.

In cot No. 10, supported by Eskridge Congregation, we had a Fellaha woman from Gendairia. She was not a believer in Jesus but knew of Him as the Saviour. She came to have one of her eyes operated on. She was not confined to bed, and thought it very strange that she had to sit there without any work. She said she was not accustomed to live without working, and would get up and walk around through the ward like a caged lioness, and say, "Won't somebody bring me an axe that I may go and cut wood?" She was quite a clown; and as we had at that time three other patients in the women's ward, none of whom were in a condition to be injured by a hearty laugh, we let her amuse them at times. Truly, "A merry heart doeth good like a medicine." We had quite a

time putting her to bed at first. There are wire mattresses on the cots, and when we would get her partly in, the mattress would sink down and out she would jump. She thought it was some sort of a trap. It was great fun for little Mariam, who had become much at home by this time, and had forgotten how suspicious she had been of these same cots at first.

No. 11, occupying the cot supported by the Second Philadelphia Congregation, was a young girl, on whom an operation was performed for straightening a crooked lip, which had resulted from a previous injury. She remained with us about two weeks. The result of the operation proved very satisfactory.

We have tried to tell you something about the first patients occupying the beds, and hope that you may be encouraged by even this meagre report to continue to support a work that is so necessary, and which we feel sure cannot fail to do good. Even to those who do not feel able to do much, there is a chance to help in many ways; the preparation of bandages, articles of clothing, etc., are all things that are necessary and acceptable at all times.

SUADIA, SYRIA.—The following items are taken from a letter recently received from Miss Maggie B. Edgar:

Miss Cunningham had a woman's meeting on every Tuesday afternoon in her sitting-room, which was very well attended. I have tried to keep it up and have had, so far, better success than I at all anticipated. She gave them often medical help, which was, of course, an attraction. Since I came the largest number present at the meeting has been fourteen and the smallest seven. Our Bible-woman and the colporteur's wife

are regular attendants and have aided greatly in getting the other women to come. They are Protestants, but as regards all the rest this little meeting is their only opportunity of receiving Scripture instruction. More than half the women who have been attending are Fellaheen, and they are very ignorant. It seems as if I can hardly make the Bible lesson simple enough to suit their dull comprehension. I have never tried to do anything in which I felt my insufficiency so much.

The school work goes on as usual. Miss Cunningham took her most advanced pupil, Kareemi Cudsee, to Latakia, thinking it would be good for her to have a year in the school there, as she was ahead of the other girls here and studying by herself. Miss Cunningham had the comfort of seeing this girl unite with the church just before she went away, although all her friends were much opposed to her doing so. A few days after the communion Kareemi received a letter from her brothers mourning her as dead, the paper on which it was written being surrounded with a deep black inked border. Since she went to Latakia, none of the family, not even her mother, has come to ask for news of her. We had a bright little girl in school here of Greek nationality, who had to leave us when war was declared with Crete, and all the Greeks were ordered out of the country. Her parents would have been very willing to leave her in the school, but we felt it too much of a responsibility to keep her in the uncertain state of the country. Besides these two there are thirteen girls at present in the boarding school, and the day attendance is small, especially so now, when every man, woman and child is busy rearing the silk-worms.

I have gone out some days with the Bible-woman and enjoyed the visits much. She seems to be very faithful in her work. Everyone knows her and she seems to have a welcome everywhere. She goes all over the valley with her Bible, reading to the people wherever she gets an opportunity.

MERSINA, ASIA MINOR.—A few weeks ago Miss Evadna M. Sterrett wrote us in regard to the reopening of a school in town that had been closed by the Turkish authorities. The teacher, a member of the Church, and formerly a teacher in the Girls' School, asked the Mission to allow her to try again. Permission was given, the lady missionaries assuming the responsibility of paying her salary for two months. When Miss Sterrett wrote, the school had been in operation nearly a month, with an average attendance of eighteen pupils, the large majority being Moslems or Fellaheen.

"To offset this," says Miss Sterrett, "I am sorry to relate that our last village school has been closed, not by the Government, but by the foolish people themselves, because the teacher refused to teach the Koran. It seems there are two sects or divisions of Fellaheen in the village. The one was willing for the teacher to conduct the school as he pleased, while the other insisted that he must teach the Koran or be accused to the Government."

Miss Jennie B. Dodds will continue in charge of the Boys' School in this field till the close of summer. Then the vacancy created by her retirement will be filled by Miss Lizzie McNaughton, of Latakia, who, at the last meeting of the Board of Foreign Missions, was appointed to that position.

Since writing the foregoing item, a letter has come in from Miss Jennie B. Dodds,

giving an account of the death of Rev. David Metheny, M. D., which we publish in this connection. His sufferings were very great, but borne with calm submission to the will of God. About six o'clock in the morning, and only three hours before his release, he was overheard to say: "I long to be with Jesus."

MERSINA, June 5, 1897.

DEAR DR. SOMMERVILLE:

The friends in the church will be anxious to hear of the last hours of Dr. Metheny. It was sixteen weeks to a day from the time he took to his bed till he passed away. We were frequently expecting the end, but at the last it came suddenly. We thought he was a little better and the weather was getting very warm and it was necessary for Dr. S. Metheny to take his family to the mountains. He took them up on Wednesday morning, expecting to return himself to Mersina as soon as he got them fixed comfortably. On Wednesday night the doctor took a chill. The after effects were not so serious as usual. The next day he sat up a little in the bed. He was cheerful and making plans for starting home in two weeks. He thought if they would only take him on board a steamer he could lie in bed there as well as at home. About ten Thursday evening he took another chill. The chill was not so hard as the night before, but the after effects much worse. He did not sleep any all night and suffered a great deal. About seven Friday morning he took a convulsion. We started a messenger at once for his son Sterrett, and also sent out to the U. S. Frigate for the doctor. The convulsions came about every ten minutes at first, and every five or six minutes towards the last. The ship's doctor was very kind, but was not able to

do anything for him. After the last convulsion he was very easy, closed his eyes and passed away at 9:05 Friday morning. The last came without a struggle.

Mr. Kennedy was here and conducted the funeral Saturday morning. He was assisted by Rev. Mr. Mead of Adana. The doctor was then laid to rest here in the yard where he has spent so many years of labor. As soon as the word went out in town that the doctor had passed away the nine Consuls representing as many Nations put their flags at half mast, and they remained so till after the funeral. Seven of the nine Consuls attended the funeral in person, and the other two sent their Representatives. The Captain and one of his officers of the U. S. Frigate was with us. The audience was very large and every one seemed to 'feel they had lost a dear personal friend. The native brethren showed their love and sympathy in every possible way.

One week from to-day Mrs. Metheny starts with her family for the United States. They expect to stay about one month in Europe.

Your friend,  
JENNIE B. DODDS.

CYPRUS.—Dr. W. M. Moore reports an attendance of thirty-five at his clinics. He speaks of the island as a promising field for evangelistic work, and believes that there is an open door for discreet men.

Rev. Henry Easson writes that the work is progressing. The attendance at the English services decreased, but that at the Armenian and Arabic increased during the month of May. At the request of the English colony at Nicosia, some of whom are liberal contributors to the British and

Foreign Bible Society, the agent has decided to keep one colporteur under his direct supervision. Their idea is that a man not connected with any Mission will be less likely to excite the opposition of the different religious sects. The colporteur, however, will make his reports and receive his supply of books through our Mission, and the Society will make a liberal grant of money towards the salaries of the two men directly employed by our Mission, one to have charge of Larnaca and Famagusta districts, and the other of Limasol and Bapho districts.

CHINA.—In a letter of April 28th, from Rev. A. I. Robb, he says:

"I returned last night from a two weeks' trip into the country, in company with my wife and Mr. and Mrs. Simmons, of the Southern Baptist Mission. There are two or three things that may be of interest to you and the readers of the *HERALD OF MISSION NEWS*.

The trip was a little out of the usual line for a missionary who has established work. This trip was to preach to the heathen, not to teach Christians. It was just such work as we will have to do for the immediate future, and I suspect the trip was planned by Brother Simmons partly for our benefit. The missionaries here, regardless of denomination, seem very glad to give any help in the way of advice or instruction. They evidently consider it missionary work to help other missionaries. Most of the preaching was done in Baptist chapels and in places where they have work. The other branch of work was selling books. I did not attempt to preach any in the chapels. My Chinese is rather defective as yet for any such work, and I did not care to run

the risk of dissipating impressions that might have been made by others.

My work was book-selling. I made a pretty complete canvass of each of the three towns we visited. That is, I traversed all the principal streets, offering the books for sale. I usually spent an hour or more at that in the forenoon, then attended the preaching and listened to what was said. When I had opportunity out on the streets, I talked to men who gathered round and told them what I could about the books they were buying, about our worship of the true God and the need of every man for salvation. Book-selling is one of the easiest ways of doing missionary work, and one that yields least of visible results. It is a work that *we* can do now better than anything else, and that many of the missionaries never leave off. There are not lacking instances here of men who have been converted merely by the reading of books. In our travels, looking for a permanent location, we will carry books and sell to whoever will buy in every city and village we pass. In the travel up stream the boats always go slowly, and one can get out and walk through any village he comes to. The American Bible Society gives us all the Bibles and parts of Bibles we can sell. A New Testament sells for five cents, and any of the Gospels for five cash. If in our judgment one should be given away, we can give it. The reason books are sold and not given away, is not to make money, as they are always sold at less than cost, but to insure a reading of them. Now, while our Bibles are provided for, there is no provision for tracts that we may sell. Perhaps the American Tract Society would make us a grant, but I think there are some in the Church who would

be glad to help in this if they knew how much a little would do. Let me illustrate what it costs to supply books. One evening after supper we started for a walk on the river bank. As usual, we were followed by a curious crowd. I had taken a few little tracts with me called the "sz tsz king," which sell for two cash apiece, and give a very simple, clear statement of the plan of salvation through a living Saviour. In our walk I sold twelve of these. It cost three and one-half cash each to print them, they sold for two cash, so that on each one there is an expense of one and a half cash. At the present rate of exchange, one American cent is worth twenty cash, so that one cent would pay all the extra cost of the dozen books, and more. Three cents will pay the expense on forty of those little books, and a dollar will cover the expense on thirteen hundred of them. The missionaries estimate that on an average five persons read, more or less carefully, every book sold, most of them with a determination not to believe anything it may say, it is true, and yet when *one cent* will cover the printing expense of putting a reading of the plan of salvation within reach of sixty-five Chinese, it is certainly a cheap way of spreading a knowledge of the truth. Then those people will not *forget*, even if they do not *believe*. It is a sowing time. Some day the knowledge or influence will reach them that will recall the things they have read, and they *will* believe and be *saved*. God can take care of the seed. It is our business to sow. God will take care of the harvest, and there *will be* a harvest. Let no one think that the effort is lost. Nothing is lost that belongs to God. It has occurred to me that there are some individuals in the Covenanter Church given to the use of

tobacco, any one of whom could sustain the Literary Fund of the Chinese Mission by simply turning the amount spent on tobacco into the Mission fund for literature. But that would involve self-denial. Certainly. Who dares to think of serving Christ acceptably without not only the denial of selfish indulgences, but of SELF? "If any man will come after me, let him deny HIMSELF and take up his cross and follow me." (Matt. 16:24.) One day as we were going to preach we saw a great crowd just outside of the city gate. They told us it was a man who had taken a dose of opium with the intention of committing suicide. He was a gambler, and had lost all he had, and borrowed largely from his friends and lost that. He had taken opium the night before and was lying senseless, with set teeth and an awful pallor on his face. A native doctor was working with him, but with little hope of success. He was past human help. We went on to the chapel, and when we returned, two hours later, he was dead and they were dressing him for the grave. A great many of the Chinese would do the same thing in like circumstances, and none seemed to think it was anything awful, except the Christians.

Mrs. Robb went to chapels a few times and talked to the women who gathered in a back room away from the men. There were excellent opportunities in that line, but like myself, she could not talk very long to them. We were never disturbed in any of our work, and the abuse that is often heaped on missionaries was largely lacking. True, we heard familiar epithets on every hand but never in a threatening way. Sometimes in selling books boys would follow me or go on ahead and tell the people the price of books and a good

deal of what they heard me say at some former place. One boy was particularly attentive one day, and followed me for a good half mile, calling out the cost of books and their names. When I got back to the boat I discovered, that by way of diversion, he had nearly filled one of my outside coat pockets with dirt, but had not taken a handkerchief I had forgotten there. My surprise at finding the handkerchief was fully as great as at finding the dirt. However, that was far better than threats of killing or stones thrown at one's head. I hope *that* day is about over in China, and that a better day is dawning.

The home-coming is not the least event in a country trip. It is like going out of the world or into a new one, to go into the country. You hear nothing and see nothing of civilization from the time you start till you return. Then there are letters to read and events to review, and business matters to look after. The dispatches here in the papers indicate that at last war has begun between Greece and Turkey. I had hoped that the day was passed when a despot could openly, systematically, and continuedly, put men to death for their religious beliefs, and be upheld by Christian Powers. I hope they will be taught not to do it again."

More recently we received from Mrs. McBurney a letter not intended for publication, which reveals the deep interest of the missionaries in the work to which they have devoted their lives. "For sixteen long months," she writes, "we have been studying this strange and difficult language, but it is gradually opening up to us and we all feel encouraged to persevere. Mr. McBurney and Mr. Robb have studied faithfully, and I trust when their second

year of study is completed, they will feel prepared, in a measure, at least, to preach the Gospel to the perishing about us. It is hard to study for weeks and months and years, when we see so much need and would like so much to be at work. But the advice of experienced missionaries is to study for two or even three years before beginning active work. . . . As time passes we realize more and more the need of thorough preparation. We also realize the need of the Spirit's help and blessing. . . . We have had delightful rains yesterday and to-day, which will make glad the hearts of the farmers. The rice fields were suffering for want of rain, and if these refreshing showers have been general, it is likely they will save the first crop, which the farmers were beginning to fear they would lose. There has been extreme suffering in parts of China from famine, and we would hope for abundant harvests of rice this year."

We were glad to have a call Saturday evening (June 26) from Mr. Grossman, who had just returned from a visit to China, Siam and other countries, in the interests of missionary work. It was peculiarly refreshing to have news of our brethren directly from the lips of one who had been in their company only a few weeks previously.

INDIA.—The *Missionary Herald* gives the following report of missionary work done by the Presbyterian Church in Ireland in India during 1896:

The foreign agency employed at the end of the year consisted of fifteen ordained missionaries, two principal teachers of high schools (one of them being a Bengali Master of Arts from Northern India), fourteen lady missionaries (including two on fur-

lough), and three Jungle Tribes missionaries (including one on furlough)—or thirty-four in all. The native Christian agency consisted of three native pastors, forty-seven evangelists, five colporteurs, eighteen Bible-women, and ninety-five teachers, making a total of one hundred and sixty-eight, being an increase of twelve on the preceding year. There is thus altogether a Christian agency of more than two hundred, and this apparently does not include the native Christian agent employed by the Jungle Tribes Mission.

The native Christian agency has been growing rapidly. At the end of 1886 it was returned at nineteen evangelists (there being no native pastors), six colporteurs, and forty-three Christian teachers, or sixty-eight in all; but some itinerant evangelists in the Anand district were omitted from the return. At the end of 1891 it consisted of two native pastors, twenty-seven evangelists, five colporteurs, thirteen Bible-women, and sixty-one Christian teachers, being a total of one hundred and eight. There has thus been an increase of sixty in the last five years, and of almost one hundred in the last ten years.

During the year 64 adults and 132 children were baptized, or 196 in all; 74 of these, of whom 37 were adults, were baptized in the Anand district, and 57, of whom 19 were adults, in the Borsad district, the numbers in both instances being unusually large. In the last five years 191 adults and 542 infants have been baptized, or 733 in all.

The total number of baptized members increased from 1,973 to 2,058. The increase would, no doubt, have been larger but for the exceptional mortality which prevailed in some districts of the Mission.

The number of communicants has increased by eight, being 528 against 520 last year. Several districts report a number of communicants admitted for the first time, so that here also there must have been considerable losses.

The number of baptized members at the end of 1886 was 1,473, and at the end of 1891, 1,792, so that there has been an increase of 585 in the last ten years, and of 266 in the last five years. Communicants have increased by 229 in the last ten years, and 139 in the last five years.

Unbaptized adherents under instruction number 565, against 585 last year, being numerous in the Anand and Borsad districts. The total Christian community is, therefore, 2,623, against 2,558 last year. Borsad and Anand have more than one-half both of the baptized members and of the communicants, and have four-sevenths of the Christian community. Ahmedabad approaches them in the number of baptized members, but has less than one-sixth of the communicants, while Surat, with little more than one-eighth of the baptized members, has almost one-sixth of the communicants.

There are 65 vernacular schools in connection with the Mission, attended by 2,385 boys and 1,626 girls, and 7 Anglo-vernacular, or High schools, attended by 876 boys and 60 girls. There are thus in all 4,947 scholars, of whom 3,261 are boys and 1,686 girls. Of these 550, or 334 boys and 216 girls, are Christians.

There are 37 Sabbath schools, with 122 teachers and 2,467 scholars, of whom 858 are Christians. A number of the Christian pupils are adults. Thus in Borsad, with a Christian community of 755, 305 attend the Sabbath schools; in Anand, with a

Christian community of 760, 258 attend the Sabbath schools; and in Surat, with a Christian community of 280, 104 attend the Sabbath schools.

The Orphanages have 158 inmates, of whom 75 are boys and 83 girls, being an increase of 21 on 1895.

The Mission press at Surat was full of work, and printed during the year, in addition to many Christian tracts and books in the Gujarati language, 2,000 copies of the Gujarati Reference New Testament, 5,000 copies of the Gujarati New Testament, 2,000 copies of the Gujarati Genesis, 20,000 copies of the Gospel of Matthew, and 10,000 copies of the Acts of the Apostles in the same language. At the close of the year an edition of 2,000 copies of the Revised Gujarati Version of the Psalms and an edition of 10,000 of the Gospel of Luke were passing through the press, and would soon be ready to appear.

—We clip the following summary of the Foreign Mission work of the United Presbyterian Church in Scotland from the *Missionary Record*: It is gratifying to note that in our Mission fields we have a staff of 149 fully-trained agents. The staff consists of European missionaries, medical missionaries, ordained native pastors, European evangelists and Zenana missionaries; and under the superintendence of these agents there are 163 native evangelists, 410 native teachers, 135 native Zenana workers, and 44 other native helpers. In other words, our Church maintains an army of 901 Christian workers, whose daily business it is to bring the knowledge of the Gospel to the hearts and homes of the heathen abroad. In former years there has been reported a steady and rapid in-

crease in the membership of our native churches, but during the year 1896 the accession to the membership has been unprecedented. The total stands at 21,028, being an increase of 1,079 for the year. Along with this there has been a gratifying increase in our contributions. The total income for 1896 was £43,570, 13s. 7d., an increase of over £12,000 as compared with last year.

#### AT HOME.

HOPKINTON, IOWA.—The twenty-first anniversary of the L. M. S. of Hopkinton Congregation was held on the evening of February 11, 1897. A very interesting and instructive address was delivered by Rev. T. C. Sproull, and the following brief history of the society and its work was read:

The Ladies' Missionary Society of Hopkinton Congregation was organized in the church February 3, 1876. Rev. R. C. Wylie effected the organization, and read the constitution, which was unanimously adopted. Of the original roll of fourteen members, seven have found homes in other localities, and we doubt not their energy and interest are still enlisted in the cause which brings us together to-night. Four continue to work in connection with the society, while three have gone to the Father's home, where the service is that of praise and endless joy. The second meeting was on May 3, and from that time regular monthly meetings were held. The number of members soon increased, and many who united with the society the first year are now actively promoting its work. Mrs. E. Neill was the first president. For a number of years a woman's weekly prayer-meeting was kept up, and we may well believe that those meetings for prayer had

a lasting influence on the life of the society. The first work of the society consisted of a box of clothing sent to the Foreign Mission, with a contribution of twenty dollars.

We have been encouraged and our sympathy aroused by frequent letters from the missionaries. And at times we have been permitted to grasp the hands and look into the faces of those who have labored for Christ in distant lands. In 1887 a new interest in the Mission was awakened by the appointment of one of our number to the foreign field, Miss Lillie Joseph, who labored five years in Asia Minor.

The society send one or more delegates to the Iowa Presbyterial Convention each year, and twice (in 1890 and 1895) we have had the honor of entertaining the association. A public meeting has been held annually in the church, while the regular meetings have been interesting and profitable. The roll of members varies from year to year. At present it numbers thirty-one active members, seven life members and thirteen honorary. The total amount contributed during these years is \$1,677.72. A large part of this has been sent to the foreign work, yet other calls for help have received our hearty support. We have named in money value the amount contributed. But the actual amount of work accomplished cannot be estimated in dollars and cents. When from hearts united in love and zeal prayers arise for God's blessing on these gifts, surely the results have multiplied many fold. For God condescends to accept these humble offerings and makes them work out His purposes of grace.

Twenty-one years of consecrated missionary effort! Well may we pause and consider what it means to the world—what it means to *us*. During this period what a

great awakening there has been in the cause of Missions. And to-day what a broad field for missionary effort stretches out before us. "The fields are white already for the harvest." As the years speed by let us press forward with increased energy and consecrate our lives anew to the Master's work.

MISS MARY E. GUTHRIE, *Pres.*

KANSAS CITY, MO.—Annual report of the Ladies' Missionary Society of R. P. Church:

The Ladies' Missionary Society of the R. P. Church of Kansas City, Mo., has held eleven regular meetings and one called meeting during the year. These meetings have all been well attended considering the distance the members are apart. The Lord has blessed us this year in having our young pastor with us at our meetings and encouraging and helping us in our work for the Master. Our number has also been increased with two active members, and although we have not been able to do as much as we would like to have done, we have tried to do something for our Master.

The Treasurer's report will show where we have sent our contributions, which is as follows:

RECEIPTS.

Dues collected.....	\$44.90
From oyster supper.....	17.65
From social.....	3.05
From sales.....	5.10
	———— \$70.70

DISBURSEMENTS.

J. W. Wylie.....	\$10.00
Piano for entertainment....	1.50
To Pastor's salary.....	25.00
To church repairs.....	12.00

Expenses of oyster supper..	\$4.35
Topeka church.....	1.00
Armenians .....	5.00
Foreign Mission .....	5.00
	———— \$63.85
Balance on hand.....	\$ 6.85

MRS. C. E. WILSON, *Secretary.*

MRS. L. A. MYERS, *Treasurer.*

BELLEFONTAINE, O.—Resolutions of the L. M. S. of Bellefontaine, O., on the death of Miss Ella Guthrie:

Our Heavenly Father, who doeth all things well, removed from our midst Miss Ella Guthrie, on February 1, 1897. God was pleased to cause our sister to suffer long and severe sickness; yet her trust in Him was not shaken, but continued firm to the end. Although not able to attend our meetings for some time, she was ever ready to aid us by her contributions and prayers.

We bear testimony to the uncomplaining patience, cheerfulness and Christian resignation to her Heavenly Father's will, with which she bore the sore trial of parting with loved ones—her father, two sisters and three brothers—who were called home during her sickness.

We express our sincere sympathy with the lonely mother, and commend her to Him who alone can give heavenly consolation.

In this providence we hear the voice of our Master calling us to more earnest, active diligence in His service, knowing that death draweth nigh.

MRS. W. J. AIKEN,

MRS. WM. REED,

KIZZIE PATTERSON,

*Committee.*

## MONOGRAPHS.

## MISSION FINANCES.

Rev. J. Boggs Dodds, of Suadia, Syria, closes a very interesting letter of recent date with the following impressive words on this subject:

One thing that is most peculiar to our day—to this present hour, is the general embarrassment of Mission Boards for funds to carry out the Lord's work.

Four things present themselves to me as assignable causes to this condition of finances.

The first is that God's people are in the large majority opposed to giving the tenth. Up to within the past ten years the greater part of missionary work was either started by individuals or by extra-ecclesiastical organizations. Unions, societies and boards not emanating from the Church courts have been the pioneers in mission work. Recently the Church courts have taken over the control of many of these societies, but the Church as a whole is not animated by the same spirit of obedient giving as the original projectors were. The churches have taken the responsibility, and have failed to meet it in God's way. There are a multitude of ways used to raise money, but God has only one way—"The tenth is the Lord's."

A second reason may be found in the worldly spirit of the Church. After Missions became a success and a good subject to excite interest, many church people upheld the new project "because it is the style." But that spirit of prayer and constant pleading that characterized originators of mission work is wanting in the Christian world of Protestantism that has

the power to stop the liquor traffic, and will not; that could forever banish the mention of the C. D. acts in abolishing the habit of life that is supposed to necessitate them, but will not; that allows the heathen millions to be destroyed by opium, and will not. The Church of Christ must first do these home things, and then, but not till then, will the Lord accept her services as fit to lead the heathen to Him. The vessels must be meet for the Master's use.

A third reason that is certainly not difficult to discern, is that false doctrine will be hindered by the Holy Spirit even if it needs the cutting off of the funds. How awful to hear what I have heard as the teaching of evangelical missionaries—that God is not confined to Jesus Christ as a way of salvation. There are other ways—prominent among them is that of a second probation.

Then again, what a spectacle do we see in the *Review*!—*Missionary Review of the World*—Evangelical (?). Christians seriously recommending to each other to admit to the fellowship of the Church polygamists. No wonder; not a bit; perfectly consistent; Christian voters *could* stop polygamy in America in one day, but they will not do it.

Can this be tolerated? Will the King of Zion accept such teaching—such distortion of His holy Word? Better to strand every missionary right where he is, than that funds be furnished for such a propaganda.

I will mention yet one more. Converts, the world over, must be taught the lesson of self-dependence. They are ignorant of what is demanded along the lines of self-support. Foolish missionaries and indul-

gent Boards have feared to cut the cables and let convert churches paddle for themselves. But the Lord has seized the ax by which He can set missionaries and converts all adrift—yea, and the Boards, too—He stops the funds. Non-propagating converts and dependent churches need a severe lesson, for they build not on the foundation of Christ, but on loaves and fishes—loaves crumble and fish escape.

I close by saying that “showers of blessings” always fall from the under side—the dark side of the clouds.

It seems to me that God is speaking loudly to our little Church. The arrears of the Board is one trumpet blast. A greater one is the present and prospective depletion of workers. Who will interpret these messages for us? Lack of money—lack of workers. Does it not mean a Church so “out of circuit” with her Head that His messages are not received? It seems to me that some disturbing storm along the line hinders proper communication. “He that hath an ear let him hear what the Spirit saith unto the churches.”

### SECRET SOCIETIES.\*

Among the devices of the Devil for maintaining and strengthening his hold upon mankind no one is more effective than secret-oath-bound societies. In the development of this policy of secret associations, he has skillfully planned to bring every class under its control. He has orders whose leading characteristics are religious, while in others the prominent feature is political, or industrial, or protective, or social. Along with the prominent feature one or more of the others are generally

blended. And besides this, every attractive and fascinating element is arranged and combined with consummate art.

There is a recognition of a divinity, a form of religion, costly temples, and a show of worship; there is the appearance of great goodness of aim in the proposed better securing of brotherhood, fellowship, mutual help and charity; there are high-sounding titles, showy regalia, public and pompous parade, imposing convocations, and sumptuous banquets.

But the *divinity* recognized is not necessarily the true God, the *religion* at best is mongrel and false, the gorgeous *temples* are often the chambers of cruelty and conspiracy, and the *worship* is a loathsome abomination in the sight of God.

The boasted claim of *superior goodness* is not supported by the facts; the *brotherhood*, while no truer than Christ enjoined, unlike His, is confined to the oath-bound fraternity—all outside this narrow circle are regarded as strangers and foreigners; the *fellowship*, being often with the immoral and vicious, is not so likely to be uplifting and purifying, as it is to be degrading and demoralizing, and the *mutual help* and *charity* are only the refinement of selfishness.

The number, extent and influence of secret societies are well stated in an article by a prominent Freemason in the May number of the *North American Review*. In this, he shows that there are in the United States over fifty distinct secret orders, with over 70,000 lodges, and 5,500,000 members. This does not include members of the various labor organizations, and 500,000 members of secret military orders, as the G. A. R., and those connected with college secret fraternities. These numbers

\* Read at the Synod of the Reformed Presbyterian Church, in Beaver Falls, Pa., June, 1897.

will not include as many persons, since one man is often a member of two or more societies, but it is safe to say that in all there are fully 6,000,000 persons in this country held in the coils of Secretism.

At the close of the War of the Rebellion the principle of secret associations came into great favor, many new orders were originated. For the past twenty years the increase of membership has been extraordinarily great, and the already enormous secret power in this nation is still being annually augmented at the rate of nearly 300,000 members.

This writer, in referring to the matter of selfishness in the lodge, makes this frank admission: "The broad, rich acres of man's selfishness are nowhere more carefully fertilized, tended, tilled and reaped than in the lodge-room."

After stating that, "for mere personal gratification, aside from any real or imaginary benefits, the members of the various secret organizations in the United States spend annually in costly banquets, elaborate uniforms, and other wholly unnecessary expenses connected with the fraternities, not less than \$250,000,000," he adds, "it would all but revolutionize a large section of American society if the wives and daughters of the households of the men who belong to these organizations should insist on their right to spend for their own adornment, or for their own personal pleasure, dollar for dollar spent by husband or brother for initiation fees and dues, uniforms and regalia, swords, plumes, banners and banquets."

In further reference to the hindrance to home happiness growing out of connection with secret societies, this author makes this strong statement: "One does not trifle

with truth in saying that no human gauge can measure the sorrow that comes to some families through the too close attention of husband and father to the lodge-room."

Again, the influence of secret societies may well be feared in the State. Their oaths show them to be well fitted to shield criminals, and prevent the administration of justice. The highest Masonic authority has declared that the obligation to render aid in imminent peril is not cancelled by even such crimes as murder and treason. The principle of submission and obedience, involving the surrender of private judgment, renders a Mason who fully respects his Masonic obligations an element of danger in society, whether he be a judge, juryman or witness. It is noteworthy that the lamentable increase of crime, and failure in the execution of the law in our land, is simultaneous with the abnormal increase in the number and membership of secret societies. There is much in the nature and working of secret associations to lead to the conviction that there is a close connection between the recent wide development of the principle of these organizations and the alarming increase of unpunished outrage and crime.

But the gravest charge against secret societies is found in the fact that because of the peculiar fascination and powerful attraction of the lodge, it has a strong tendency to induce men to accept it as their Church, and make its standards and laws their guide of right conduct. Hence, secret societies are dread rivals of the Church of Christ. Here may be found in good part the explanation of the fact that Christian churches are filled so largely with women and children. When the attraction of a lodge is so great that a Church mem-

ber will abandon his Church, rather than the lodge, it is easy to see how men remain outside of the Church, while at the same time they are striving to reach the greatest number of degrees in Secretism.

We recommend :

1. That Presbyteries be enjoined to exercise the utmost vigilance and fidelity in licensing and ordaining ministers, to see that they are in full accord with the distinctive position of our Church respecting secret societies.

2. That Sessions be required to exercise the same strict care in admitting applicants for membership in the Church, and to give the right hand of fellowship to no one who is known to be a member of any secret order, or who cannot heartily accept this part of our testimony.

3. That Pastors be urged to give the advocacy of the truth respecting the great evil of Secretism and the necessity of complete separation from its worldly and sinful companionship, a prominent place in their preaching, and that they also improve every opportunity offered in providence for exposing and warning against this device of the Devil.

4. That parents earnestly co-operate in this important work, by setting before their children, as they are able, the reasons for our distinctive position respecting secret societies, and by procuring for them such standard literature on the subject as will enable them early in life to reach an intelligent, sound and fixed judgment as to the sin and evil of Secretism.

A. J. McFARLAND, *Chairman.*

Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. 2 Cor. 6:17.

## THE SABBATH.\*

The vital test of God's love in the heart is the acceptance of the Christic verities and certainties that are realized in the proper observance of the Lord's Day. No one can read the Bible with reflection and not discover the fact that upon the proper observance of the holy Sabbath depends the progress of sanctification and the very existence of religious life in the soul. The divine voice of Sinai can alone awaken a sleeping conscience to the danger of Sabbath desecration; and this whole question of Sabbath sanctification will never find its proper solution until its discussion is brought fully within the realm of conscience enlightened by the word of God. Then conscience will delight to reverence the Lord's Day and make it the great Christ day of Christendom. Then conscience will knock at the door of our hearts every Lord's Day, and command us to "Remember the Sabbath day to keep it holy." Then the Lord's Day will own the conscience of the Christian, and Sabbathize all time for him, and make his whole life sacramental, and throw the whole weight and influence of his example and practice on the side of Christ's love, and the proper observance of the Lord's Day. The blessing of a Sabbath-loving and a Sabbath-keeping conscience is all the more important in our day, because comparatively few Christian people can fully resist the temptation to encroach on the sanctity of the Sabbath. Secular conversation is carried on, carnal pleasure is indulged in, Sunday newspapers are bought, and read, and manufactured, and sold in defiance of law. Sunday trains and street cars are patronized

\* Read at Synod of the Reformed Presbyterian Church, in Beaver Falls, Pa., June, 1897.

in order to attend sectarian churches and visit unsectarian pleasure resorts. Milk and other articles of merchandise are received on the Lord's Day. Indeed the holy Sabbath is oftentimes polluted in the house of its friends. Hundreds of things that we cannot specify in this report have contributed to this result. Very few fully agree as to the practical application of God's great law of the Sabbath, and the only reason of this sad divergence is the lamentable lack of a Christian conscience. As Bishop John P. Newman says, there is an antagonism prevailing in the world against the authority of those old mandates received by Moses from the hand of the Almighty. But these people forget that there is a difference between the power to disobey and the right to disobey. The power to take another's property does not give the right, and the power to work on the Sabbath, or use the cars, or receive merchandise, does not give the right to do so. Indeed, there is a looseness of conscience that is appalling. President McKinley, in his inaugural address, recognized God's law and the blessedness of obedience to it, and yet by the hand of his own appointed Postmaster-General sent out 15,000 mail cars on the first, and on every Sabbath since his inauguration. Seven hundred Sunday newspapers, reinforced by lawbreaking capital, demand it, and neither his own nor the conscience of 70,000,000 people appear to be much alarmed about it. Sabbath law is divine safeguard to the home, and makes the difference between a moral, God-fearing home and an immoral, God-hating home. Sabbath law is a divine protector of national life, and was given by the great lawgiver on Mount Sinai to Israel, and made the test of national prosperity and

perpetuity. Sabbath law is the test of religious life in the Church. Having a place in the moral law, there is but one conclusion to be drawn, that if the Church does not urge the divine authority of the Sabbath as a holy day and require its members to preserve its sanctity, it becomes guilty of a gross immorality. In the fiery trial of its integrity it must not defile itself with the king's meat (Dan. 1:8), but must teach its membership the importance of standing by their consciences at whatever sacrifice of personal profit or pleasure. The Lord of the Sabbath has set a perfect standard, and no fallible human heart is a safe interpreter of its own needs, and if the Church does not urge the divine claims of the Sabbath, then the public conscience will not be awakened to give the day the sacred respect that is its due. And the conscience polluted in reference to one part of God's law cannot possibly continue long pure in reference to other points. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2:10. The reason is obvious, because the law of God is a unit, and resistance to His will in anything shows a heart at enmity with God, and the leprosy of a polluted conscience spreads over the whole inner man and no moral element can bind him. Nor will the fatal fallacies of false-hearted men in making so-called necessities a plea for violating law be of any avail. A real necessity, which has power to suspend the law, must be of God's creation, not man's, and must be of such a nature as to harmonize with the whole law and elevate the soul in its performance. If a man or a sheep fall into a pit, or a house takes fire, it is our duty to save life and property. But let no man purposely set his house on fire, or throw his

sheep into a pit, and then insult reason and rebel against God by justifying such wickedness as a necessity. Dr. George Junkin says that on this whole subject of necessities, no conscientious Christian has much difficulty. If the heart be right—if it purpose to obey God—scruples of conscience are thrown into the balances of the sanctuary, and the scale turns to a right decision. It is only where a heart is depraved and racked with unholy desires, that conscience, as a discriminating faculty, abides more than a moment in a state of equilibrium on the question of doing secular service on the Lord's Day. A pure conscience adopts the rule, "Let every man be fully persuaded in his own mind;" if there is a doubt, "he that doubteth is damned if he eat; because he eateth not of faith; for whatever is not of faith is sin." And as faith works by love (law) and purifies the heart, so all necessities of man's invention and creation are no justification as against God's law, and all such rebellion should know that it cannot succeed. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." The present situation is one of imminent danger demanding the immediate consideration of the patriot, the philanthropist and the Christian. The Sabbath, which is the foundation of national prosperity, the safeguard of social order as well as of religious blessings, the friend of the wage-earner, and the sign of a Christian civilization, is imperilled, and the Church is commissioned to defend it against all its foes. In the review of the past year, the fact is disclosed that there has been no abatement of zeal and energy on the part of the consecrated workers who are doing battle for the Sabbath. One hopeful sign

is that real alarm is beginning to be felt in many quarters that the Sabbath is being secularized and degraded into a continental holiday, and given over to labor and recreation. In Europe there is a very decided pro-Sabbath movement both in France and Germany, because the day has degenerated into a mere work day and has ceased to be a holiday. The working classes and the religious classes have joined hands to rehabilitate the day. In Italy and in Belgium it is a pleasure day or a work day, and has no religious significance. The effect of this is bad, only bad, and that continually. There is perhaps more drinking, more gambling, more harlotry and crime on that day than during all the rest of the week. 'Tis the day of leisure when it is not a mere work day. Laborers have been paid off on Saturday night. The orgy begins then and is continued on Sabbath. When Monday comes their money is gone, their brains are muddled, their hands tremble, they are unfit for work, and their families are deprived of the comforts and even of the necessities they are entitled to. These facts explain the reaction towards Sabbath observance both in Europe and America, and the Church of Jesus Christ should take advantage of this change of sentiment to teach the truth, and thereby despoil the enemy who ignorantly would rob our land of this most beneficent institution.

In view of these facts, your committee make the following recommendations:

*Whereas*, our Church is historically a Sabbath Reform Church, and should be an example to all men in this respect,

*Whereas*, the present condition of things in our land calls for an advance along all the lines of our historic testimony,

Whereas, we believe that the right observance of the Sabbath would lead to the general elevation of the morals of the nation,

*Therefore, Resolved*, first, That we renew our allegiance to the fourth commandment, and bow to the divine authority of the Lord of the Sabbath expressed in the law, by actively and conscientiously keeping holy the Lord's Day.

2d. That Synod hereby reaffirms and calls special attention to all its former deliverances upon this important subject.

3d. That Synod disapproves all manner of secular business and labor on the Sabbath, except so much as can be shown from the Word of God to be of necessity and mercy.

4th. That we condemn all Sunday trains, and the running of street cars, and livery stables, and post-offices, and open stores and shops, and all manner of secular reading and carnal pleasure on the Sabbath, as inconsistent with the law and detrimental to the well-being of mankind in all relations of life.

5th. We hereby enjoin the importance of Scriptural teaching in the home, and of so regulating our practice by Sabbath law that nothing we say or do can be construed as inconsistent with the sacred duties of the day.

6th. That we recognize the great service rendered by the different State and National Sabbath Associations, notably American Sabbath Union and Women's National Sabbath Alliance, and heartily commend them to the sympathetic interest and liberality of all who love our Lord Jesus Christ.

7th. We believe the present time a favorable opportunity for the friends of the Sabbath to render most efficient service in protecting the Lord's Day against all invasions by co-operating in all movements made to secure it in our civil statutes.

S. J. CROWE, *Chairman*.

## ON TESTIMONY BEARING.\*

When, on the motion of Dr. Thomas Sproull, in the Synod of 1888, the Committee on Testimony Bearing was first appointed, its main object seemed to be to excite our own people to a more faithful and intelligent maintenance of the truth committed to our keeping. The venerable mover, in drafting the first report, calls upon us to resolve against uniting with churches that allow their members to identify with this nation in its practical rejection of the claims of Christ, as King; to refrain, as witnesses for Christ's regal authority, from such identification, and enjoins on sessions the duty of seeing that the members of their respective congregations do not unite with the Government, and on Presbyteries the duty of inquiring of sessions in regard to their performance of this duty, and of reporting the same to the Synod. In a closing resolution, our ministers are urged to set forth our testimony in all proper ways against this nation as disloyal to Christ, its King, to warn it of its danger, and to call it to repentance and reformation. The report points out no source from which it was thought defection might come, but the foresight of the mover was amply justified when three years later the Church was compelled to engage in a struggle for life with those who seemed determined to break down her discipline and nullify her testimony.

In the forward movement made in 1892, when to this purpose of holding fast our testimony was added an organized effort to hold it forth—an effort to provide the means and to mark out a method by which this testimony might be made known to

\*Read at the Synod of the Reformed Presbyterian Church, in Beaver Falls, Pa., June, 1897.

the Christian world around us—the original object of the committee was not neglected nor lost sight of. It was believed that active work in bearing witness for the truth would be the best means to interest our people in the truth. As soon as they begin to teach it to others, they will be obliged to study it for themselves, and so become acquainted with the unmovable foundation upon which it stands. Our distinctive principles are so unpopular, so much opposed to the liberal tendencies of our times, that nothing but a well-grounded and intelligent conviction of their truth will enable any one to make head against the tide.

Your committee has not conceived of the work required of them in any narrow sense. As a committee it has no separate policy of its own, but has believed that with regard to the subject on which testimony was to be borne it should be as broad in its presentation of the truth as are the principles of the Church which it represents. The resolutions of 1892, providing for the active work entered upon by this committee, declare that the means contributed to this work of Testimony Bearing are to be used “in advocating complete loyalty to Christ on the part both of the nation and of the individual citizen.” Indeed, it is impossible to point out the duty of the individual citizen until the duty of the nation is made clear. It is because of the nation’s failure to recognize Christ, that the Christian citizen should separate himself from the Government which it has set up.

The literature issued by the committee has accepted this wide range of argument as a necessity, and has issued tracts on the Christless character of the Constitution, on

“Christ Jesus, King of Nations,” and on “Social Covenanting.”

Tracts on purity in the worship of God, against the use of instruments of music and hymns of human composition, as well as against secret societies, have been issued by the committee, with the sanction of the Synod. In all parts of the Church are members who are sending for supplies of this literature, and they are doing a good work for their Master’s cause in distributing these arguments for His rights. The committee has spent all the money it could spare for the purpose in sending out these arguments to our brethren who preach the Gospel in other churches.

Dr. McFarland has continued his work throughout the year, and has found constant opportunity to present the testimony of the Church. That his is not an easy task may be inferred from the fact that so few seek to supplement his labors by taking part in them. On this account he deserves our cordial support, and should be followed by our prayers. His work is a good test of the principles and tendencies of the people whom he meets. As the Gentiles were sometimes more ready to hear of Christ than were the Jews, so it has often been found easier to gain a hearing for this testimony and an assent to its truth from those who never heard it before, than from those who have been face to face with it all their lives.

Your committee would submit for the approval of the Synod the following recommendations :

1. That all our members be exhorted to a diligent study of their covenant obligations, with an effort to fulfill them so consistently as to give force and value to the testimony which they bear by their profes-

sion against those who, in Church or State, neglect the claims of Christ as our King.

2. That sessions be enjoined to see that the members of their respective congregations do not identify themselves with our Government, which is in a state of practical rebellion against Christ, that they give encouragement to every member to hold fast his profession without wavering, and that, if necessary, they apply kindly but firmly the discipline of the Church, and that Presbyteries also be enjoined to see that sessions do their duty in this regard, and that Presbyteries be enjoined to require, on the part of persons to be licensed or ordained, an unequivocal assent to the distinctive principles of our Church.

3. That the ministers of the Church be urged to bear a public testimony for the Lord Jesus Christ as King, not only in their pulpits, but to seek opportunity elsewhere—that they go everywhere preaching the Gospel of the Kingdom.

4. That our people be encouraged to send for and circulate literature setting forth the rights of Christ as our nation's King, that they may aid in doing a great and patriotic work and free themselves from our nation's sin.

5. That Dr. A. J. McFarland be reappointed to the work of Testimony Bearing, with the same salary as before.

6. That our people be encouraged to contribute liberally for the support of this cause.

W. J. COLEMAN, *Chairman.*

## THOUGHTS FOR CHRISTIAN WORKERS.

THE CHILDLIKE SPIRIT. (Matt. 18: 2-4).—There is a manhood that it becomes us to assume as Christians. "*In understanding be men.*"

But with many, even if Christianity be with them more than a mere name, it lacks too much the childlike grace, the sweetness and the peace of access to God as children. With soldier-like fidelity and endurance, with servant-like assiduity and industry, it would agree well that there should be the tranquillity, the gladness and the rest of a child's heart.

*It is vain for you to rise up early, to sit up late, to eat the bread of sorrow; for so He giveth His beloved sleep.*

It is possible for you to take charge of your own affairs, to deal with your own business, to wrestle with your own temptations, in a way that conceals from you a Presence it would be good for you to see and a frame of spirit it would be good for you to experience. It would be good for you to be more in the way of coming to sit down at the feet of God in Christ and think that a child is glad to have a father: also, that a father is glad to have a child.—*Principal Rainy.*

"BELIEVE IN ME."—There is enough of iniquity abounding to make our love in danger of waxing cold. It is well said, therefore, "*Let not your heart be troubled. Ye believe in God, believe also in Me.*" By which I understand that it is not so much general notions of Providence which are our best supports, as a sense of the personal interest, if I may so speak, taken in our welfare by Him who died for us and rose again. May His Spirit strengthen us to do His will and to bear it, in power, in love and in wisdom.—*Dr. Arnold.*

ASSISTANCE IN SERVICE.—"Likewise the Spirit also helpeth our infirmities." The word here translated "helpeth" has a sweet and suggestive history in the New

Testament. Tired Martha, cumbered about much serving, would call Mary to her assistance as the latter is sitting for instruction and communion at Jesus' feet. "Carest thou not that I am left to serve alone? Bid my sister come and *help* me." This is the word of promise now before us. We know not whether the Saviour commanded Mary to go to the aid of her sister; but we do know that from the worship at His glorified feet in heaven, Jesus sends to our help, not a brother or sister, but His other self, the blessed Paraclete, that He might abide with us forever. Here is the resource of tired workers; here is the succor of such as faint on the field. "Lord, carest Thou not that I serve alone?" Has not the weary workman often said it in his heart? Not for one Saviour waiting to take me. I cannot fear. And this is not the testimony of one who has nothing to live for, for I am in the prime of life, with comforts and friends around me. But the prospect of heaven is more than all. Christ, and not death, is about to take me from the earth. There is no death to the Christian. The glorious Gospel takes death away.—*The Christian Age*.

#### A JAPANESE LILY.

A lady, who in her girlhood was discouraged by her lack of beauty, but lived to become a leader of society, with hosts of sincere and loving friends, says: "If I have been able to accomplish anything in life it is due to the words spoken to me in the right season when I was a child, by a wise teacher. I was the only homely, awkward girl in a class of exceptionally pretty ones, and, being also dull at my books, became the butt of the school. I fell into a morose, despairing state, gave up study, and with-

drew into myself, and grew daily more bitter and vindictive. One day the French teacher, a gray-haired old woman, with keen eyes and a kind smile, found me crying. 'What is the matter, my child?' she asked. 'O madame, I am so ugly!' I sobbed out. She soothed me, but did not contradict me. Presently she took me into her room, and after amusing me for some time, said, 'I have a present for you,' handing me a coarse lump covered with earth. 'It is round and brown as you. Ugly, did you say? Very well. We will call it by your name then—it is you. Now, you shall plant it, and water it, and give it sun for a week or two.' I planted it, and watched it carefully; the green leaves came first, and at last the *golden Japanese lily*, the first I had ever seen. Madame came to share my delight. It was the first time that it ever occurred to me that, in spite of my ugly face, I, too, might be able to win friends and make myself beloved in the world."—*Selected*.

#### THE POWER OF GOD.

In Dingah, Punjab, the missionaries have met with much opposition from the Hindus (Sikhs). But one of the most prominent of the adversaries had just been won over in a remarkable way. He asked for a private interview with the missionary, who expected a fierce expression of hostility, and was immensely surprised when the man pulled out a New Testament and said, "Sahib, I have read this book and I find it to be pure and holy. Up to ten days ago I was a bitter opponent of yours. I gave a public lecture against you and against your work. Then I resolved that I would expose your book. So I began to read it in order to pick faults in it; but do you know, as I read, I was drawn to it. My heart was captivated, and now I cannot oppose you. I know God's light is in that book."

## EDITORIAL NOTES.

—We are glad to be able to promise that, probably in the next issue of the *HERALD OF MISSION NEWS*, there will appear a sketch of the life and labors of the late Dr. Metheny, from the pen of one who, closely identified with him for many years in missionary service, is in a position to form an accurate estimate of the man and his work.

In the meantime we will share with our readers the last letter we received from him. It was written with a pencil, in great difficulty, while bolstered up in bed, only two days before his decease. It reveals the same tenderness, the same simple reliance upon God, and the same interest in the work of the Church that marked all his correspondence, and it is especially valued as being probably the last letter he wrote:

MERSINA, June 2, '97.

REV. R. M. SOMMERVILLE,

Dear Brother:

I have been longing to write you and tell you how very happy your letters have made me. To be assured that the Church has such a loving regard for me, has indeed softened and turned all my weary, weary couch in my affliction. The great load really falls on Mrs. Metheny's poor shoulders.

I am glad to see the dealings of Providence, though we can understand so little of all God's providences. I have become very much emaciated and thin.

We will be waiting for Synod news with anxiety.

It would be as easy lying in my state-room as in my room. But I doubt whether the steamers will accept passengers so weak. I crossed six or seven years ago in

almost as weakly condition, and since then have crossed twice while feeble.

Love to Board and Sister Sommerville.

Lovingly,

D. METHENY.

For an account of Dr. Metheny's closing hours, see page 169.

—At the June meeting of the Board of Foreign Missions a committee was appointed to prepare for its Records a minute on the death of Rev. D. Metheny, M. D. The minute is as follows:

The Board of Foreign Missions desires to place on record the profound emotions with which we have received tidings of the death, after many months of steadily failing health, of the Rev. David Metheny, M. D., at Mersina, Asia Minor, on the 4th day of June just passed.

Dr. Metheny was appointed medical missionary in connection with the Reformed Presbyterian Mission to Syria, in July, 1862. Various circumstances combined to prevent his acceptance of the appointment for a period of two years. But in the month of July, 1864, his final acceptance was announced to the Board, and in November of the same year he sailed for Syria in company with the Rev. Joseph Beattie and his family, who had been at home for a year on furlough from the mission field. Thus, counting the months of immediate preparation for his departure, he spent almost exactly three and thirty years in the service of the Church in this department of her work. He was accompanied on his first voyage by his young wife, Mrs. Emma Gregg Metheny, the daughter of Elder David Gregg, of Allegheny, Pa., and in

later years, after her death, he was married to the daughter of his fellow laborer, the Rev. R. J. Dodds, one of our pioneer missionaries in Syria. Both these devoted women were true helpers in his missionary work as well as in all the labors and interests of his life, and to his widow and all his surviving children our heartfelt sympathies and our prayers are cordially given.

Dr. Metheny was ordained a ruling elder before his departure for Syria, and on his return some years later he was, by direction of Synod, ordained to the ministry. His first field of labor was Latakia, and afterwards he was directed by the Board to open a new Mission in the region of Tarsus in Asia Minor. In the discharge of this commission the seaport of Mersina became his home and the chief center of his missionary operations.

The sacrifices made by Dr. Metheny for the cause of Jesus Christ and the salvation of souls should endear his memory forever to the Church which called him to the work. He had fitted himself carefully for the medical profession, and had entered upon it under most flattering auspices in the city of Pittsburgh. His social and professional connections were such as promised to bring to him in unusual measure both distinction and wealth. All this he laid as a sacrifice on the altar of Christ, and undertook to serve the Church in a foreign land for a slender salary.

No less worthy of affectionate remembrance was his steadfast continuance for so long a period in that arduous field. Neither repeated bereavements, nor the claims of affection toward dear friends at home, nor the necessity of prolonged separation from his children, availed to shake or alter his steadfast purpose. Even after

his final decision to lay down the work to which his weary frame was no longer equal, he lingered on the field until increasing weakness at last made his return impossible, and he died in the land which he had served so long and loved so well.

Other aspects of his character deserve grateful mention at the hands of those who were associated with him in this great work. He was a liberal and generous man, giving largely out of his own means for the support and the enlargement not only of this but of other branches of the Church's work. He was a man of broad views, able to comprehend and to sympathize with many other lines of work besides that which was specially committed to his own hands. None of his brethren in past years will forget how he pleaded for the establishment of the new Mission in China, or how generously he gave for that great enterprise, and still more recently for the Jewish Mission. He was a zealous friend of the distinctive principles and the whole peculiar work of the Reformed Presbyterian Church. And he was a sincere and intelligent patriot, never losing his interest in the special lines of reform through whose triumph this nation is destined to become a loyal part of the kingdom of our Lord and of His Christ. It is our earnest prayer that his spirit in all these respects may fall on all the sons and daughters of the Church.

T. P. STEVENSON,  
R. M. SOMMERVILLE,  
WALTER T. MILLER,  
*Committee.*

—At the same meeting Miss Lizzie McNaughton was appointed to take charge of the Boys' School in Mersina, Asia Minor, in place of Miss Jennie B. Dodds, and she has

been instructed to hold herself in readiness to enter upon work there at the close of summer. This transfer leaves Miss Mattie R. Wylie without any assistance in the management of the Girls' School in Latakia. The success of the Mission seems to demand the appointment of another lady missionary, who should be sent to Syria as soon as practicable. The Board, therefore, calls for a young woman who knows Christ, and is not only interested in the missionary enterprise, but has had some experience in Sabbath school or other form of evangelistic work. It is also desirable that she should be a teacher, and qualified to give instruction in vocal music. And she must be in good health, and under thirty years of age. Any applicant for this position will be required not only to furnish letters of recommendation from pastor and other friends, but to appear before the Board, that its members may have an opportunity of speaking with her in regard to her knowledge of saving truth and on the subject of experimental religion. Who will give herself to this service? An early reply is necessary.

—Since last report we have received from Miss Lizzie S. Reid, of Mankato, Kansas, five dollars, to help in the erection of a mission house in Larnaca, Cyprus. Where are the twenty-five men who were going to give fifty dollars each for this purpose? We are waiting for the money.

After the foregoing sentences had been put in type, fifty dollars came in from the Sabbath School of the Reformed Presbyterian Church of Olathe, Kansas. If this contribution had been a thousand dollars we would have been twenty times as glad, for then work could have been begun on the building at once.

—The Ladies' Missionary Society of Belle Centre Congregation has contributed one dollar towards the summer expenses of Telgie Ibraheim. The money came to us in a letter from Mrs. M. E. Alexander, and has been forwarded to Miss Sterrett, 3343 Ludlow Street, Philadelphia, Treasurer of the Fund.

—Our thanks are due to Rev. and Mrs. J. M. Wylie for an offering of ten dollars to the Foreign Missions, forwarded to us the day before they left New York for a brief visit to Britain.

—Our missionary, Miss Meta Cunningham, who is at present visiting friends in England, wrote us recently from Salford, Manchester. Among other things, she said: "I had a little talk with the children of the Presbyterian Sabbath School here last Sabbath, and they gave me fifteen shillings for the Bible-woman in Suadia. I was very much surprised, because they were all strangers to me, and I was not talking to them about giving. But I could not refuse their offering, when the Superintendent brought it to me one day and asked me to use it for them." No one can be thoroughly interested in any enterprise without unconsciously awakening interest in others. It requires no effort for a fire to give off heat.

—We have also to acknowledge receiving for foreign missionary work in New York City the following generous offerings:

Mrs. Martha George.....	\$4.00
J. W. McK.....	10.00

—On the 14th of June Mr. Walter T. Miller received from Rev. N. R. Johnston, of Oakland, Cal., a letter, written on the 7th inst., which covered seventy dollars for the Mission in China. At the request of Mr. Johnston we cheerfully publish the

following letter in connection with the acknowledgment :

REV. DR. SOMMERVILLE,

Sec. of the Board of For. Missions :

This day I have mailed a letter to Treasurer W. F. Miller, containing a draft of seventy dollars (\$70) for the Foreign Mission fund. I owe it to the Church, as well as to myself, to make a brief statement in reference to this contribution. I know you will let me make it in the *HERALD OF MISSION NEWS*.

Some years ago, or before I resigned the Superintendence of the Oakland Chinese Mission, I solicited contributions to a Chinese Student's fund, whose object was the education of promising converts in the Mission, with the design of preparing them for usefulness either in California or in China. Besides this another was begun in Pittsburg, but I think this was only one contribution of twenty-five dollars, and was never used, but by the action of the Board, or some other body, was passed over to some other fund. Our student's fund here ran up to several hundred dollars, the principal and only large contribution being Mrs. Nancy Hewitt's of this State, and formerly a Covenanter. When she made the contribution she authorized me, in case, for any reason, all the money would not be needed for the education of Chinese students, to apply the balance to any object connected with missionary work for the Chinese.

During the years in which the money was needed for the purpose I helped as economically, as proper, four Chinese young men to obtain such education as they were capable of receiving during the time, and until one was killed and the others finally

left Oakland. Three of them attended public school a length of time ; one of these led the most of his classes. The unused balance was over sixty-five dollars. Fixing it at seventy dollars (\$70), I wrote to Treasurer Miller, as well as yourself, the Secretary, that I would devote this balance to the fund for the new Mission in China. And you remember that I wrote to you and Treasurer Miller also that if it were agreeable to him I would hand the money to the missionaries when they would arrive here on the way to China, and that I would take the receipt from the same so that the Board would know that all was right. Objection being made to this method, I retained the money in my possession, as you said it was not needed then. As I now do not wish to delay the payment any longer I have forwarded the money to Treasurer Miller.

Yours in the cause of Foreign Missions.  
(Dictated).

N. R. JOHNSTON,  
1024 East 30th Street,  
Oakland, Cal.

June 8, 1897.

No one who is acquainted with Mr. Johnston will ever question his Christian integrity in any matter to which he has put his hands, nor suppose even for a moment that he could be unfaithful in the handling of trust funds. His friends do not require any such explanation as he has felt it necessary to make in the foregoing statement. But as he has done so, it is only fair to say that he did write to us in 1895 in reference to this balance of seventy dollars, and proposed to give it to Mr. Robb or Mr. McBurney on their way to China in the autumn of that year, taking their receipt for it. We declined, however, to allow our

missionaries to take the money, and for the simple reason that the Board had always acted on the principle of making no public acknowledgment of money contributed for missionary purposes, unless sent directly to its Treasurer.

—Rev. N. R. Johnston, so long and so closely identified with missionary work among the Chinese in Oakland, Cal., has been seriously ill. For many days his life seemed to hang in a balance. Now, however, the unfavorable symptoms have passed away, and, though very weak, there is hope of his recovery. During his illness some one was foolish enough to carry him word that remarks had been made on the floor of Synod reflecting on his character and work. The story lost nothing on its passage across the continent, and, probably, on reaching the Pacific coast, it was a complete misrepresentation of facts. Naturally it wounded his feelings and added to his sufferings. But, speaking for himself, he was able to say: "If enemies assail us when we are trying to do Christ's work, it is a good thing to be conscious of rectitude." And speaking for the Mission, he was able to say: "There are here, even now, notwithstanding all the wrongs done

to them, some lovely Chinese Christians. Shortly before my sickness, it was my privilege to baptize three more converts, all lovely young men, who know what they are doing. Three or four others were thought by the teachers to be ready, but I did not. I hope they may be."

—Attention is again called to the map of our Mission fields. The ministers and elders of the Church, who had an opportunity of examining it at Synod, and know its value, are requested to bring it to the notice of their congregations. The HERALD OF MISSION NEWS wishes to be able to say that there is a copy of this valuable map, if not in every family, at least in every Sabbath school of the Church. It should not be a difficult matter for any congregation to raise 300 pennies for this purpose.

—The HERALD OF MISSION NEWS is indebted for Annual Reports to The Baptist Missionary Union, The Reformed Church in America, The Methodist Episcopal Church, South, The American Presbyterian Mission in Canton, China; The New York City Mission, The Danish Missionary Society, and The American Board of Commissioners.

## POST OFFICE ADDRESSES OF MISSIONARIES.

Rev. James S. Stewart,	.	.	.	.	Latakia, Syria.
Jas. M. Balph, Esq., M.D.,	.	.	.	.	" "
Miss Mattie R. Wylie,	.	.	.	.	" "
Rev. J. Boggs Dodds,	.	.	.	.	Suadia, "
Miss Maggie B. Edgar,	.	.	.	.	" "

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